

# THE ANGLICAN DIGEST



WINTER A.D. 1959



pears that the answer will have to be supplied by minds and hands and hearts other than ours.

Just about all TAD readers know that the EBC began in the Autumn of 1953 with some 250 borrowed dollars and eighty members; we may now report that the EBC has more than 7500 members, that during our fiscal year recently ended our assets increased from \$32,000 to \$46,000, and that we have no debts.

In the Summer of last year the first issue of TAD went to 30,000 addresses; this Winter, the current issue and our seventh one, will go to some 70,000 addresses — but more of this later.

We are pleased to report also that entries in the two book contests (\$1,000 for non-fiction and \$2,500 for fiction), sponsored respectively with Morehouse-Barlow Co., and Messrs. Farrar, Straus and Cudahy, have been received with accelerated regularity. It is the earnest hope of the EBC and the cooperating publishers that the two contests will mark the

beginning of increased interest in, and support of, good writing for the Church.

*Not all publishers, and by no means all authors, are yet aware that a book written to serve the Church must do exactly that, and do it faithfully, properly, and honestly. Indeed, a book about the Church demands the same integrity, preparation, and respect that a sermon does. The preacher (to use an abused term correctly) is in the pulpit not in his own behalf, but that of his Master; he is sent not to voice his personal opinions, but to deliver the King's message—the faith of the Church, and present it intelligently, accurately, and fully; he is called not to win friends (to say nothing of personal acclaim), but to save souls; not to make money, but Christians of us all. As with a sermon, so with a book about the Church: the printed word is no less sacred than the spoken word. We hope that the two contests will contribute to the adornment and necessity of each.*

A number of lesser, but still important, contests have been



sponsored by TAD. (A detailed list will be found on page 34 of this issue.)

Attention is called elsewhere to the just-published companion to *A Pocket Directory of Episcopal Churches in the U. S. A.*—a 48-page booklet titled *A Guide to Episcopal Churches Overseas*. With data assembled by the Overseas Mission Society, Mount Saint Alban, Washington, D. C., the *Guide* has been published by the EBC for the benefit of Churchmen in their travels abroad and to acquaint them and others with the work of the Church beyond the continental limits of the U. S. A.

While the sale of the *Directory* has expectedly slackened, it continues to sell steadily. We are hoping that the present supply will hold out until the next edition, scheduled for the late Spring of 1961.

Our bookmarks continue to be well received, and our two reprints on fasting and flowers are in constant demand. (Their reception indicates the welcome by which people will hear the Church speak forcefully to simi-

lar matters of obedience and custom.) The bookmarks and the reprints have not been devised as profit items but as service ones, and consequently we are barely able to come out even; even so, it is our business to serve the Church as best we can.

Although the total number of EBC members has increased to 7500, the average is barely one to every parish: of every 275 communicants in the nation, only one is a member; indeed, some parishes have more than some dioceses. Good parish priests are still the best source of new members, and our second best source remains the satisfied members who have recommended the Club to other conscientious Churchmen. While both priests and laymen have been personally notified of each enrollment they have made possible, we repeat our *thanks*.

It may be of some interest to know that in answer to many requests for display material (for use at conventions, on tract tables and the like), we searched for an inexpensive but practicable means of accommodation. Finding none, we came up with





something original—so unusual and so useful that it has been entered for a patent. It has been manufactured especially for the EBC and, as time allows, is being mailed, with EBC leaflets, to all parish priests. It is, of course, available to others.

Along with many disappointed friends, we regret that the lack of space and time kept us from offering greeting cards for use at Christmas just past.

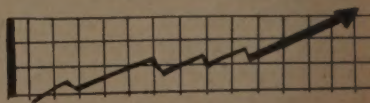
As in previous years, we have had our bad debts: some people will not pay their bills—won't even say, "Have patience with me, and I will pay thee all." We have, of course, our good debts—our good debtors, but as the EBC increases in members, so must our operating capital increase in dollars. (We had to convert \$5,000 in Treasury Notes into cash because of this.) Likewise, as our membership increases, the general retail price of EBC selections is reduced—and that considerably.

We continue to observe strict economy in all things. We have tried not only to save money but to spend it wisely. Even with the TAD burden, we managed to contribute more than \$2,000 to projects not directly connected with TAD or EBC. From the beginning, the single purpose of EBC, of TAD, of "Operation Unlimited," has been to *serve the Church*: there is no motive other than that, except to perform that service

lovingly, loyally, faithfully, obediently, honestly and respectfully.

One of the great, and certainly unexpected, joys of being associated with "Operation Unlimited" is the self-less-ness of it all. There is great happiness in losing oneself — in getting lost in the work "the Lord is a-highin' you to do." As long as there is life, we shall have our private fears and corporate problems, but they are only frailties of the human mind. As fire makes its warmth and sleep its rest, so this work, this operation, brings its joy—a holy joy, an unlimited joy. But problems there are, and we must seek their solution.

The most urgent matter we have to face pertains to *The Anglican Digest*—what to do about it. Although EBC assets increased by \$14,000, TAD expenses used up not only most of the profits but also placed upon us a physical burden we are unable to bear safely.



TAD started eighteen months ago with 32 pages, now it has 40; with one color, now it has two; with 30,000 "unsolicited subscribers," now over 70,000. All of this has been accomplished without additional space

or specialized help, with less than \$4,000 in volunteered subscriptions\*, and with no grants or aids.

We know, of course, that what can be done with TAD is unlimited, and we are fully aware of its present restrictions in size and format. We are also aware that, even with its existing limitations, TAD has not been received without welcome—if our huge carton of fan-mail is anything to go on, but



we had hoped that by now TAD would be self-supporting, that it would not still be using up EBC's hard-earned profits and taking time and space which our present personnel and quarters cannot allow. If the \$50,000 which TAD should have earned in the past year had been forthcoming, not only would a \$25,000 burden have been lifted

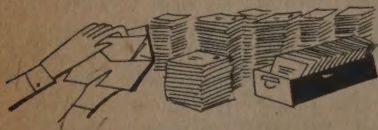
from EBC and converted into support for other projects, but TAD itself could have been enlarged and improved, and even more money provided for other operations of the Church.

Lest anybody think there is any personal gain of a financial nature in our work, it may be pointed out that in the last year, with the steady increase in EBC membership and the phenomenal growth of TAD (more than doubled), we added but one person to our small staff. His salary is only \$100 a month, plus board and room—he has no other income, but his willing hands help with almost every phase of our operation and will help to shape future ones. For the fiscal year recently ended, the total cost of all help was only \$10,424.50.

Four months before TAD was born we were able to secure the blessed services of an energetic and exceptionally capable person who was willing to give up a high-paying commercial position to work for the EBC—for the Church—at a fraction of his previous salary, and often twelve hours a day instead of eight, and every day instead of the usual five. Two part-time workers depend more or less on EBC for their sustenance—certainly the EBC depends of them! Because of the constancy of the work, less and less use has been made of local volunteer help.

\*Each of the almost 4000 people (approximately 8% of last year's "unsolicited subscribers") who sent in a total of nearly \$4,000 for TAD has been sent an acknowledgement of his contribution (not a small job by any means), but even so, we should like to say again, *Many thanks!* And to the ones who, in diverse manners, have written thank-you notes in praise of TAD, let us say, *WE thank YOU!*

Four of us live in the same house\* and give all our time to "Operation Unlimited." (Last year's household expense was \$2,000—about \$167, or \$42 per person, a month.†) Even as we watch TV, somebody is working for the Church—sorting address changes, packaging bookmarks, drawing something for TAD, stuffing envelopes, and so on. The good woman who keeps all EBC accounts also cooks three meals a day and looks after the house.



Although it is our business and only business to serve the Church and not to count the personal cost, we are forced to be realistic about everything and count not only the money (or the lack of it), but also to count hands, heads and space (and the lack of them), for in the latter is the biggest "rub."

*Right now, without starting another blessed thing, our staff could be more than doubled.*

*Editorially:* we could keep one person busy all day long doing nothing but reading, and

getting opinions on, new works—manuscripts and books scheduled for publication and offered to the EBC; another reading and marking periodicals which come to us from all over the



world; and still another typing and editing articles for use in TAD; and yet another reading, and honestly reporting on, new works of possible interest or concern to the Church; with TAD's extensive circulation, such service is most clearly mandatory.

*Clerically:* we could use now, if we had the space, two or three methodical persons to handle only address changes and additions (we have something over 5,000 new names and addresses waiting to be "processed"—checked for duplication, stencils cut and filed, cards run off and filed, etc.) and capable typists are always in demand.

*Pastorally:* an able priest would find his time completely taken by answering the always-welcome letters that come to us from "all sorts" of good people. It seems that people, not always laymen, will write us about things which they are unwilling or unable to discuss with their own priests or bishops. A letter,

\*See footnote, page 10.

†This amount should be increased by \$80 (\$50 food and \$30 laundry) which the Director supplies out of his salary; thus the average is raised to \$247 a month, or \$62 per person.

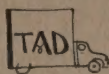
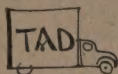
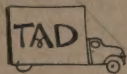


like a question, demands an answer of some sort; that anybody goes to the trouble to write such a letter is evidence enough that an authoritative and satisfactory answer is needed.

Before another person can be accommodated, the matter of space must be reckoned with successfully.

To say nothing of future operations, our

current ones are demanding twice, if not three times, the amount of our present floor space; for even now, we sometimes have to work in shifts.



It is hard for anyone who hasn't been here to visualize a shipment of, say, 8000 books, or how long it takes to wrap each of them, or how long it takes to prepare all the invoices. It is hard to think what 70,000 copies of a magazine, even a little one, look like together (the previous issue of 66,000 copies arrived in three

trucks), or how long it takes, even with some electrical equipment, to address and bundle such a mailing. It is hard to see how so much can be crowded into so

ONE of the most serious problems within the Church today originates not entirely in inadequate teaching or inept practices, but in the curiously developed and allowed idea that not knowing is superior to knowing, that the opinions and judgments of the ill-informed or uninformed are superior to those of the informed. A man's judgment, we are told, is no better than his information. If one does not know, he must have the humility, if not the sense or curiosity, to ask; if he has neither, the least he can do is to keep still. The conscientious Churchman (should there be any other kind?) wishes to know the Church for what she really is: he wishes to know the true faith and proper practice, and it is the business of the Church to tell him and to train him: it is the business of the Church to teach, to inform, to train—"to put to silence the ignorance of foolish men." Many

ecclesiastical periodicals, diocesan and otherwise, are so concerned, it seems, with money and meetings, journals and jokes, tithes and talents, that little space is allotted to matters of faith and practice, and consequently the reader's knowledge of the Church, her nature, purpose, and extent, is restricted or denied. Often the parochialism and diocesanism, so frequently and publicly decried, is thereby encouraged; but even so, the Church is larger than any parish or diocese, any priest or bishop, or any layman. The Church is never embarrassed by the richness of her faith, but by the ignorance of it. Now, more than ever before, "Operation Unlimited" provides the sincere Churchman with an unexcelled opportunity to have a better understanding and greater enjoyment of the faith and practice of his exceptionally rich inheritance, and, what is more, to promote and encourage the same in others.

"I will not be satisfied until TAD becomes as fat as *The [Roman] Catholic Digest* and is as permanent. The quality is good enough as it is. There is plenty of digestible material available in the publications of the various Churches of the Anglican Communion and the religious orders, as well as the general Church periodicals. And a quarterly digest of it all, plus the news items, is a greatly needed publication. It's a real missionary activity. Keep up the good work."—*A New York newspaper man*

little space—no more than we had three years ago: three rooms and a carport (1025 square feet, of which only two-thirds is office space), or how so much can be done by so few hands and so little "professional" help.

TAD's possibilities and those of the whole operation are limited only by help, here and there—here in hands and space, there in heart and mind.

People do indeed want the Church to progress and be strong in the faith and our opportunities to be of service in that respect are unlimited—or rather, for the present, *limited* by TAD readers. If only we had the space, and the help and "subscriptions," we could say to the right person, "This needs to be done—do it!"

Recent correspondence has led us to the happy knowledge that in various parts of the country

are Church people whose talents are ready and waiting to be put to work with us—free of charge. To accommodate them, and through them, the Church, we must find not only more office space and convenient living quarters, but we must also find the right location—for some of the volunteers are prepared to build their own houses.

There is still another matter. It appears that the local parish will soon be in position to buy the nine-room house which was once used as a rectory and the small building behind it which now houses the EBC\*. We appreciate the parish's great need and we will, of course, help all we can to facilitate the transfer of the property—not only to accommodate the parish but also to enable ourselves to apply that money on the purchase of larger quarters which we so desperately need.

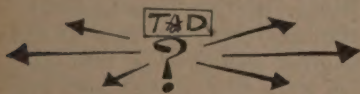
We have looked at land and sites around Nevada and in nearby states, and people are writing almost daily to suggest buildings and locations. We have not had the time or money to look at everything; indeed,

\*It may be recalled that the dwelling house was bought on the GI plan at \$57 a month and that the EBC building was made possible by a personal loan now being paid off at the rate of \$80 a month; both amounts come from the present Director's monthly salary of \$252.05 and the EBC building rent of \$30.



we are not at all sure that we can even move. We know only that we need more space now, that we shall need a great deal more in the future (perhaps as much as a thousand acres), and that the immediate future depends on what happens to TAD—now.

We had hoped that TAD would be supported voluntarily—and we still hope so. If TAD receives its originally-anticipated support, we will have the means and increased incentive to intensify our search for a new



location. If it does not, we shall be forced to drop TAD, count the operation and the enormous amount of money and time that have gone into its making a total loss, restrict our work to the EBC, and postpone other operations until once again we can earn enough money to attempt something else for the Church.

If each reader (exclusive of the recipients of gift subscriptions and those whose good priests subscribe to the bundle plan) were to send just one dollar a year, there would be no problem. (If TAD isn't worth a dollar, or anything, a year, that is another matter and one which we must face.)

We have, of course, promptly and happily acknowledged every "subscription," gift or otherwise, of \$1 or more (the four largest ones have been \$25 each), but we have not felt justified in considering the purchase and the staffing of the usual and expensive subscription-accounting equipment required by commercial publications—indeed, we have neither the space nor the personnel for it. We still hope that voluntary subscriptions will enable TAD not only to continue but increase its service to the Church, and that we may follow the same policy of avoiding the expense of costly equipment, but with this slight yet orderly change: ask satisfied TAD readers to send in their yearly dollars on the Ember Days immediately following their birthdays.

For what it is worth, let us remember that here, in TAD, is a Church magazine started without depleting any funds of the Church—a magazine which in only eighteen months has a circulation greater than any other Anglican periodical (one out of every 29 communicants in the U. S. A. receives TAD—a fantastic figure in many ways), and that it has not been born of any heat of competition or commercialism. We are not unmindful of the taunt, rightly or wrongly deserved, that when a new enterprise is proposed or offered to the Church, the

Church often says (as a physician would never say to a baby just before its birth), "You may be born if you will support yourself." Once the bearing is past, however, the baby seldom fails to support the Church! We are also aware that the Church contends "not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" — against evil, and that her voice alone may "put to silence the ignorance of foolish men."

Because "Chapter III" has gone beyond the length allowed by propriety and balance, a statement of our specific needs has not been included. A mimeographed explanation of our planned and hoped-for operations ("Pass Along," "New Life," "Mecca," and all the others — each one unique and worthwhile, and necessary to the well-being and advancement of the Church), together with an estimation of our requirements in the matters of space and location, will be mailed upon request.

## PRIZE

TO THE FIRST man and wife to identify the following by giving the author and precise occasion: *The Anglican Digest* will provide a five-year gift membership in the Episcopal Book Club. *The God of Heaven multiply the present joy of your parents by . . . making you joyful parents also, and recompense your obedience to parents by . . . giving you obedient children too. The God of Heaven so join you now . . . that you may be glad of one another all your life; and when He who hath joined you shall separate you again, establish you with an assurance that He for a time, to make both your joys the more perfect in the Resurrection. The God of Heaven make you always of one will, and that will always conformable to His; conserve you in the sincere truth of His religion; feast you with the best feast—peace of conscience; and carry you through the good opinion and love of His saints in this world to the association of His saints and angels, and one another, in the Resurrection and [the] everlasting possession of that kingdom, which His Son our Saviour Jesus Christ hath purchased for us with the inestimable price of His incorruptible blood. Amen.*



SOME NOTABLE New England converts of the past—all from Congregational, Presbyterian, or Unitarian bodies: Richard Henry Dana, Jr. (author of *Two Years Before the Mast*), the parents of Phillips Brooks (VI Bishop of Massachusetts), Robert Traill Spence Lowell (brother of James Russell Lowell), Frederic Dan Huntington (I Bishop of Central New York), Endicott Peabody (founder of Groton School), Melville Fuller (later Chief Justice of the U. S. Supreme Court), Harriet Beecher Stowe (daughter of the famous Congregational minister Lyman Beecher, and author of *Uncle Tom's Cabin*—for nearly thirty years she wrote almost an average of one book a year), Levi P. Morgan (Minister to France and Vice President of the U. S. A.—under Benjamin Harrison), William C. Whitney (Secretary of the Navy under President Cleveland, and one of the richest men of his day)



"Group Life"



## BURIALS

✠ ROY SPENCER RAWSON, 70, St. Louis-born parish priest (for 32 years) since 1955 manager of the Holy Cross Press, West Park, New York, publishers of *To Tell the Godly Man, All for the Love of God*, etc., in Kingston, New York. (Fr. Bonnell Spencer, O.H.C., author of *Ye Are the Body*, a people's history of the Church, and for some time Prior of Mount Calvary, Santa Barbara, California, has taken over the management of the Holy Cross Magazine.)

✠ NELLIE AGNES CLUETT, 87, daughter of one of the founders and president of Cluett, Peabody & Co., internationally known shirt-makers of Troy, New York, and reputed inventor of what is now known as the "clerical collar," from St. John's Church, Troy.

✠ JAMES MCILHANY THOMSON, 81, former publisher of what is now (New Orleans's) *States-Item*, son-in-law to the late Champ Clark, active foe of the Long political machine, in Gaylord, Virginia.

✠ SPENCER CECIL CARPENTER, 81, former Dean of Exeter and Chaplain to King George V, editor, lecturer, and prolific



author, from St. Peter's Cathedral Church, Exeter. (When the cathedral was closed because of air-raid damage in 1942, he entered it alone every day to say Morning and Evening Prayer so that the sequence of services would not be broken.)

✠ MRS. PIERRE CARTIER, 80, the former Elma Rumsey, of St. Louis, wife of the internationally known jeweler, from Emmanuel Church, Geneva, Switzerland.

✠ VICTOR MCLAGLEN, 72, English-born (Turnbridge Wells) rough-and-tumble motion-picture star for over 30 years (he won an "Oscar" in 1936), son of a priest after whom he named his only son: Andrew, in Newport Beach, California.

✠ WILLIAM FREDERICK HALSEY, 76, Admiral of the Fleet, from Washington's cathedral Church.

✠ RUSSELL ROMEYN AYRES, 66, New Jersey-born master and sometimes coach at the Choate School for 42 years (former students: U. S. Senator Kennedy, Representative Chester Bowles, lawyer Adlai E. Stevenson) from the School's chapel in Wallingford, Connecticut.

✠ VISCOUNTESS HARCOURT, the former Elizabeth Sonia Snagge, first English-born woman to achieve British diplomatic status (First Secretary of the British Embassy in Washington), wife of Britain's

Economic Minister to the U. S. (she and her children were evacuated to the U. S. early in the War), from St. James' Church, Manhattan.

✠ CYRIL D. BUCKWELL, 88, English-born, long-time New York advertising representative for *The Living Church Magazine*, [Stowe's] *Clerical Directory*, the Church Pension Fund, the *Living Church* (now *Episcopal Church*) *Annual*.

✠ WENDELL W. ANDERSON, 58, banker, realtor, industrialist, yachtsman, former Administrator (in Paris) of the North Atlantic Treaty Organization, son of an original stockholder in the Ford Motor Company (a \$5000 investment was sold for \$12,-500,000 sixteen years later), former vestryman and treasurer of Christ Church Parish, Grosse Pointe, Michigan, from his parish church.

✠ EDMUND GWENN, 83, English-born, long-time motion picture star (at 72 he won an "Oscar" for his Santa Claus role in "The Miracle on 34th Street"), from All Saints' Church, Beverly Hills.

✠ ETHEL MAY SCAIFE, 84, Boston-born mother of the VII Bishop of Western New York, widow (since 1951) of author (all his works were published anonymously) and publisher (Houghton, Mifflin, Co., Little Brown & Co., Harvard University Press) Roger Livingston Scaife, in Boston.

✠ GEORGE PARMLY DAY, 83, New York City-born lawyer, one of the four red-haired boys characterized in his brother Clarence's *Life With Father*, founder of the Yale University Press, and grandson of Benjamin Henry Day, who almost single-handed founded the N. Y. *Sun* (now *World-Telegram-Sun*) — set the first type, re-wrote news taken from other papers, and the first to hire boys to hawk papers on the street, in New Haven, Connecticut.

✠ G. ALBERT SMITH, 61, stage, movie, and TV character actor, from the Church of the Transfiguration, New York.

✠ GEORGE CATLETT MARSHALL, 79, General of the Army, from Fort Myer's General Chapel, Arlington, Virginia.

✠ ROBERT JOSEPH WADE, SR., 51, stage and TV set designer (Armstrong Circle Theatre, Du Pont Show of the Month, etc.), from St. John's Church, New Rochelle, New York.



## WE RECOMMEND

♦ *The Living Church's* special report on The Church Army. Send 25c to 407 East Michigan Street, Milwaukee 2, Wisconsin, and ask for the issue of 18 October 1959. You'll be pleasantly enlightened.

♦ THE LATEST "BOOK-OF-THE-Season," Francis L. Wheeler's *The Days of Our Life* (224

pages, \$2.70, Morehouse-Barlow Co., 14 East 41st Street, New York 17). It is a series of meditations or spiritual readings based upon the major events in the life of our Lord, in which we see how God is working out His purpose—in the life (and death) of Christ, and in us, the living members of His mystical Body the Church. Even though we have many times gone over the events of our Lord's life—from Advent on—reading about them, thinking about them again, with Fr. Wheeler's interesting help, they take on fuller and quickening meanings for us. On Sunday morning the Gospel for the Day is clearer, our worship is improved, and our whole life—our day-by-day living—is all the richer. Moreover, *The Days of Our Life* is utterly Christian. When we look at Rome with all its encroaching Mariolatry and turn in the other direction to see Geneva with its deprecation of the sacramental system, to say nothing of other deficiencies, we can be glad that the Church preserved for us is still Christ-ian and that Christianity is still Christ-ianity. The book has just been published in England under the title *Think On These Things*, but the EBC selection has been re-titled *The Days of Our Life* and edited for American readers by the Rev'd A. Pierce Middleton, sometime Director of Research at Colonial Williams-

burg, and now Rector of St. Paul's Parish, Brookfield Centre, Connecticut.

♦ TO THOSE WHO ARE CONCERNED about the secularization of the Church's colleges, a reading of *Papers and Studies* No. 3, published by the Institute for Christian Learning, 620 Barton Place, Evanston, Illinois. (\$1.00 will bring a copy of the well-packed 80-page limited publication.) It is sad to learn that beginning with William and Mary (founded 1693), Columbia University (founded 1754 as King's College), and continuing into the present century, the Church has lost her hold on (and interest in?) institutions of higher learning, and that at the present time only two colleges (The University of the South, Sewanee, Tennessee, and St. Augustine's College, Raleigh, North Carolina) remain completely in the hands of the Church. It is sad to learn that a college which

one bishop started with his own hands in order to have an educated priesthood for what was then the "West" was later allowed by its elected board of trustees, most of whom were still "Churchmen," to seek a divorce from the Church. The attempt was called off when it was learned that a dissolution of relationship with the Church would strip the institution of much of its endowment. Even though the relationship continues, it is only a nominal one.

The Institute for Christian Learning, sponsored by Christ the King Foundation, has also recently published *Paper and Studies* No. 4, by author Harry Blamires, theologian J. V. L. Casserley, and professor Howard Roelofs, all dealing with various aspects of the Christian doctrine of education. It too may be had for \$1.00.

♦ FOR ANYBODY INCLINED TO so-called "Christian Science": *The Church's Ministry of Healing*, a new book (128 pages, \$3.00, published by Longmans, Green & Co., 119 West 40th Street, New York 18) by the Rev'd A. H. Purcell Fox, an English priest who, with considerable experience in ministering to the sick, speaks to the matters of disease, suffering, healing, anointing, and miracles—all for the benefit of those "men and women who are interested in the whole ministry of the Church, and particularly

### Bulls in the Bulletin

• We are studying the miracles of our Lord. Bring your friends. *New York*

• Ushers will eat those who are waiting. *Pennsylvania*

• In the absence of the Rector, the Curate will take care of all pastoral cuties. *Massachusetts*

• How to change your wife through prayer. *West Virginia*




... those whose minds are confused by the many exaggerated and discordant claims of 'healers' from outside the discipline of the Church."

♦ FOR EXAMINATION, THE Standing Liturgical Commission's *Prayer Book Studies XIII and XIV* (on the Order for the Burial of the Dead and the Office of Institution of Rectors into Parishes), 85 pages, paperback, 60 cents, published by the Church Pension Fund, 20 Exchange Place, New York 5. Each of the two offices is reprinted in full, along with the proposed revisions, and each is prefaced by an introduction and a commentary on the revision.

♦ *Answers to Laymen's Questions*, by the Bishop of Long Island: 203 pages, \$4.00, published by Morehouse-Barlow Co., 14 East 41st Street, New York 17. Questions about the Prayer Book, the Sacraments, the Apostolic Ministry, Christian living, etc., were accumulated by Bishop De Wolfe over a period of 35 years of teaching missions throughout the country, and have been answered in a way that any layman can understand. Although the EBC was unable to consider the De Wolfe book because of a previous commitment to use *Answer Me This*, it, like the Moss book, speaks to the need of more information and better teaching in confirmation classes and, of course, better teachers.

♦ TO MEMBERS OF THE clergy, the Canadian Cowley Father's recently published *A Plain Guide* (to the following and use of the [recently] Revised Prayer Book of the Anglican Church of Canada): 24 pages, 25 cents, The Mission House, Bracebridge, Ontario. At the latest general synod of the Canadian Church, the revised work was adopted almost unanimously — certainly enthusiastically (there was so much applause upon the announcement of the vote that it was hard to set in motion the machinery needed to correct misprints). The Revision Committee was set up in 1943, eventually produced a draft book and sent out some 3000 copies for study. Cambridge University Press will have 500,000 copies of the Revised Prayer Book ready for use in February, and most Canadian dioceses are having compulsory two-day lectures on the use of the new

*The Anglican Digest* will send \$5.00 to the first bishop or priest to give the exact source of the following statement: *A man that is an heretick after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself.*



A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents. See page 31 for convenient mail order form.

book. The Church in Canada some years ago put its affairs in better order by changing its name (from the Church of England in Canada), and now, by adopting its new Prayer Book, it may encourage hope for similar actions by the Church in the U.S.A.

♦ FOR THE PEOPLE WHO WANT to know what they are talking about, *The Origin and Meaning of the Name Protestant Episcopal*, by Robert W. Shoemaker, Ph.D. (340 pages, \$3.95, published by American Church Publications, 347 Madison Avenue, New York 17. The author is Rensselaer Polytechnic Institute's young Assistant Professor of History, a top-notch scholar who spent many years and much labor to provide a thorough study of the origin, adaptation, and many present-day meanings of the word "Protestant" that is sometimes used in the title of the American

Church. What started out as a private investigation wound up as one of the most scholarly and exhaustive works ever to be presented to the Church: the author's research led him to the examination of thousands of manuscripts, pamphlets, books, newspapers, diaries, and various documents in 25 libraries spread about the country. People who are inclined, either by ignorance or stubbornness—or both, to tie a protestant tag on the name of the Church had best read the Shoemaker book without delay, and so should those who wish to see the Church bear an honest name: neither group will care to be caught alive without it. Most parochial bookstores and libraries will stock it.

♦ A BOOK BY THE BISHOP OF Qu'Appelle (the Rt. Rev'd Michael Coleman, by no means a stranger in the U.S.A.), *The Cross, the Eucharist, and You*, 164 pages, \$1.25, obtainable from the Anglican Book Centre, 600 Jarvis Street (Canada's "281"), Toronto 5, Ontario. (A personal check will fetch a copy.) After considering such welcome subjects as the Trinity, the Incarnation, the Church, the Eucharist—in adoration, power, work, the world, paradise, and heaven, the author concludes with a *practical* guide to the proper observance of Lent, beginning, of course, with Ash Wednesday. Even though the book occasionally speaks to the

Canadian scene. Churchmen in the U.S.A., or anywhere else, can learn much from the "official" Canadian Lenten book for 1959.

♦ *Holiday Recipes* by the Women of St. Bartholomew's Parish (\$1.25 plus 25c postage and handling, Park Avenue at 50th Street, New York 22). It's a small book of only 84 pages, but it is nicely illustrated, easy to read and get at, and there are 200 old and new recipes many of them provided by the well known (Mrs. Douglas MacArthur, Mlles. Lillian Gish and Linda Darnell, Mrs. Lanny Ross, the late Walter P. Chrysler's daughter Bernice), some are unusual, most of them simple (all the way from appetizers to wassail), with plenty of suggestions for the Lenten Season.

♦ TO ANYBODY CONSIDERING A divorce: *The Pattern of Love*, by William P. Wylie (224 pages, \$3.75, Longmans, Green & Co., 119 West 40th Street, New York 18)—what to do when "romantic" love dies down at home, or is fired up elsewhere, how to reconcile the promise to love "until death us do part" with the possible fact that there is no such love, just what is a Christian marriage, etc. Since a true Christian marriage cannot be dissolved, advice on how to make the best of it (when there is little hope for its success) may not be unwelcome.



THE HOUSE OF BISHOPS met in Cooperstown, for the first time in the Diocese of Albany (New York), at the Treadway Otesaga (a hotel) on the shore of an Adirondack lake, for five days last Autumn. It was the 107th meeting, and 133 bishops (100 with wives) were in attendance. (The latest edition of the Episcopal Church Annual lists 191 living U.S.A. bishops—not all with jurisdiction, but many bishops long divorced from their dioceses by the retirement canon were faithfully present and voting). Among other things, the bishops—¶ Watched their peers from warmer climes (Liberia, Central America, Mexico, Panama Canal Zone, Puerto Rico, etc.) hover near the fire. ¶ Assisted the Bishop of Montana in a bit of group singing and saw two bishops play "chopsticks" on the piano, and watched the Bishops of Southern Ohio (retired), Long Island, Indianapolis, and the U.S.A. do part of a complicated madrigal. ¶ Heard somebody say, "Alcohol is the gift of God," and heard one bishop express the desire to get up a small "combo" — Pitts-



burgh on the drums, Los Angeles on the flute, and East Carolina on the saxophone.

¶ Were helped by two quiet spells on the first day of the meeting. ¶ Arranged for the bishops to sit according to the date of their consecration—the older ones foremost. ¶ Suspected that it would take a while for the new Primate to rid the House of inherited encumbrances and so enable it to get down to inherent business. ¶ Attended the daily celebrations of the Eucharist (preceded by Daily Morning Prayer) in Christ Church. (The Bishops said Daily Evening Prayer while the House was still in session during the day.) ¶ Heard an address by the Archbishop of the Greek Orthodox Church in North and South America. ¶ Heard some bishops oppose any stricter requirements for preparing for the priesthood (some bishops were afraid of losing their diocesan rights) and got into a hassle over General Convention's Joint Commission on Theological Education. ¶ Argued about how a Presiding Bishop should be nominated. ¶ Made everybody breathe easier by declining to move the Church's national headquarters to what is called

the "Interchurch Center" in New York's Morningside Heights, and by deciding to seek, instead, a new and independent site elsewhere in Manhattan. ¶ Discussed plans to build a seminary in San Juan, Puerto Rico, to train priests for work in Latin America. The 25-acre plot cost \$50,000, and the buildings were scheduled to cost \$225,000. ¶ Heard differing opinions on the recent TV scandals. ¶ Allowed time for some attendants to visit the Baseball Hall of Fame, there in Cooperstown. ¶ Heard one bishop claim that he had 20,000 perfect arrowheads at home. ¶ Accepted the resignations of (1) the Bishop of Central New York (Malcolm Endicott Peabody) by reason of age (72 next June); (2) the Bishop of Western Michigan (Dudley Barr McNeil, 51, consecrated six years ago) by reason of health; (3) the Bishop of Nevada (William Fisher Lewis) so that he could become Bishop

The design below is taken from our "Almanacs," forerunners of our present important "days of our life" (the "Recommend"): Advent, the Nativity, Epiphany, the Purification of the Blessed Virgin, Easter Day, Ascension Day, Pentecost, and the Day of Christ.



of Olympia; (4) the Bishop of Olympia (Stephen Fielding Bayne, Jr.) so that he could devote full time to matters pertaining to the entire Anglican Communion; (5) the Suffragan Bishop of Los Angeles, Canadian-born Donald James Campbell (not to be mistaken for Robert Erskine Campbell, O.H.C., sometime Bishop of Liberia, or Wilburn Camrock Campbell, Bishop of West Virginia), to take a development job with the Episcopal Theological Seminary, Cambridge, Massachusetts. (The Bishop was consecrated ten years ago, at the age of 46.) [It would seem that the nature of the apostolic office of bishop denies the right of a bishop to resign his jurisdiction while in good health and mind. A bishop is a bishop for life, and that is one reason why he wears his "episcopal ring"—he is "wedded" to his See. A bishop may be deposed, but he is still a bishop: his authority may be wrested

from him, but he still has episcopal power (any confirmations and ordinations ministered by a deposed bishop would be valid, but irregular). A mother may have her children taken from her, but she is still a mother. Nobody is really happy with the present regulations which pertain to bishops, and the time may come when a bishop may, if not must, retain his jurisdiction for life (except when deposed): in his declining years a coadjutor would be diocesan in fact, but the older one diocesan in name — but still "The Bishop." As with a priest, no bishop should ever be without an altar, nor should he ever be denied the respect of age and the dignity of office. One does not get rid of a bishop as he would a sales manager, or vice president, or an employee of an organization. All this must have been in the minds of the Committee which had unanimously asked the House to reject Bishop Campbell's resignation. Also in their minds must have been experience of years past: the II Bishop of Alaska resigned eleven years after his consecration (as Suffragan to the great Peter Trimble Rowe) and has been without any episcopal jurisdiction (or even altar) since

for the runes used on "Clog (wooden) etual calendars, and signify the most atest "Book-of-the-Season," see "We ord, the Circumcision of Christ, the Mary, Lent, the Annunciation, Good rinity Sunday, the Transfiguration ints' Day.



1948; and a Bishop Coadjutor of Michigan resigned in 1946, only one year after his consecration, but for twelve years thereafter he was "dean" of a secular university's chapel. Perhaps the Committee was trying to tell the rest of the House and the Church as a whole that "before a man is elected for consecration, there should be no doubt of his fitness, and that if the bishops themselves "know any just cause" why such a candidate ought not be consecrated, they should withhold their consents—as required by the canons.]

¶ Elected to consecrate as First Bishop of the Dominican Republic, the priest in charge of the English-speaking congregation of the Cathedral Church of St. John Baptist, in San Juan, Puerto Rico, the Rev'd Paul Axtell Kellogg, 49-year-old Pennsylvania-born composer (hymn tunes), committeeman, whose previous ministry was confined to New York and Delaware. The Church's work in the Dominican Republic began in the 1890's, was placed under the jurisdiction of the Bishop of Haiti in 1927, was erected as a separate jurisdiction (without a bishop) in 1940. ¶ Elected to consecrate as Bishop of Nevada William Godsell Wright, 55-year-old Illinois-born priest who has served parishes in Connecticut, Ohio, and New Mexico and Southwest Texas, and for the last six years has given full time

to domestic matters of the National Church. ¶ Approved forms for the Blessing of Palms on Palm Sunday and a Paschal Candle on Easter Even. ¶ Paid some attention to the matter ignored by the House at its Miami meeting when 4500 petitioners requested the bishops to reaffirm the traditional doctrines of the Church (the Virgin Birth of our Lord, His Resurrection, and so on—all in the Creed and part of the deposit of faith) and so counteract varying attempts to water down the faith once delivered to the saints. It is probable that the bishop's "Pastoral Letter" will speak to the matter. ¶ Reminded certain bishops of their solemn promise of "conformity and obedience to the Doctrine, Discipline, and Worship" of the Church. (There is no way at the present time by which a bishop may be disciplined, except by lodging formal charges against him and proceeding with a trial—as provided by the canons of the Church.) ¶ Revised various forms in *The Book of Offices* for special occasions (blessing of married persons, adoption of children, enthronization [not installation] of a bishop, various benedictions, etc.). ¶ Heard one bishop observe, when he saw that he had lost something, "You'd think property would be safe here, of all places!" ¶ Persuaded more than one bishop to stay for the



entire session. ¶ Heard the Bishop of New York say that it would take \$10,000,000 to finish his cathedral church. (New York wags call it St. John's the Unfinished.) ¶ Drafted a pastoral letter to be read to all congregations in due time. ¶ Rejoiced and found new fellowship under the presidency of the Church's new Primate, the Most Rev'd Father in God, Arthur Lichtenberger, who presided for the first time over the House of Bishops. Many bishops reported a new life in the old house, and the Bishop of Long Island said that they had found "fellowship, fraternity, and togetherness." It was also reported that the new Primate's sense of fairness and honesty and his determination to represent the whole Church did much to make the meeting a happy affair. The House passed a resolution to that effect. ¶ Said the *New Yorker Magazine*, whose agent attended the opening session, "The bishops had a ball."



*During the year ended 30 September 1959 the Bible and Common Prayer Book Society (74 Trinity Place, New York 6) distributed in 67 domestic and 11 overseas dioceses 2,214 Bibles and 12,172 Prayer Books. The venerable society (supported largely by contributions) observed its 150th anniversary last April.*



THE EPIPHANY (6 January) commemorates the "Manifestation [the Epiphany, or the showing forth] of Christ to the Gentiles," or the visit of the three Magi to the infant Jesus. The Jews thought that their Messiah would be a king of the Jews only; but the star in the East revealed to the Wise Men, and to the world, that He was born not just King of the Jews, but King of the whole world; and so, when we enter with our Lord on the course of His earthly mission, it is fitting that we should make recognition of His Divinity. Consequently, the festival has always been celebrated with great ceremony throughout the whole Church. The Epiphany, like Christmas, has an Octave. "Twelfth Night" is so called from the fact that it is the twelfth in number from the Nativity of our Lord. THE EPIPHANY SEASON consists of the days from the Feast of the Epiphany to Septuagesima (the first of the Pre-Lenten Sundays). During these days the Church is concerned with the infancy, boyhood, and early ministry of our Lord. Vestments and altar hangings are in green to show our Lord's growth—"And Jesus increased in wisdom and stature . . ." Green is also used in the long Trinity Season to remind us of the spiritual growth expected in ourselves.

## MAGNIFICENT FAILURE

THE CENTENNIAL anniversary of the Rev'd James DeKoven's arrival at Racine College was celebrated 11 October by a Choral Eucharist in St. John's Chapel of DeKoven Foundation.

After graduating with honors from Columbia College, James DeKoven went to General Theological Seminary, where, as a student, he founded a "ragged school" in lower Manhattan for destitute boys.

After his ordination to the Diaconate, he was denied his request to work in the slums of New York, and so he accepted a teaching post at Nashotah House [a seminary of the Church at Nashotah, Wisconsin]. Five years later, in the fall of 1859, and at the age of 28, he became Warden of Racine College. There he labored for twenty years and refused calls from Trinity Parish, New York, the Church of the Advent, Boston, and St. Mark's, Philadelphia.

Because his college chapel had a vested choir and daily Evensong [Morning and Evening Prayer are both *daily* offices and so ordered by the Book of Common Prayer], James DeKoven was accused of "ritualism." [Ritual actually refers to the words of a rite; ceremony to the action. Many people con-

fuse the two terms.] Nevertheless, he was elected to be the Bishop of Massachusetts, of Milwaukee, of Fond du Lac, and of Illinois, but in each case his election was denied [by a majority of the bishops] on the grounds that he was a "Romanizer."

In 1876 James DeKoven asked the Community of St. Mary, then in Peekskill, New York (the mother house is still there), to take over Kemper Hall, Kenosha. As a result, the Sisters of St. Mary were on hand in 1938 to save the buildings of Racine College from a sheriff's sale. Today the forty-acre campus of Racine College accommodates a retreat house, a conference center, and a summer camp that bears the name of the gentle, peace-loving, educated man who was the victim of one of the most bitter and ugly and inexcusable controversies in the history of the American Church. Since his death at the age of 48, James DeKoven has been acclaimed one of the Church's most "magnificent failures." [It is not improbable that James DeKoven's name may someday find a place in the Calendar of Saints of the American Church.]  
—From Chicago's *Advance*

Notice in a parish bulletin:

*You know the truth—  
live it!*

## OF INTEREST

★ THE ILL-INSTRUCTED LAY-man will find some knowledge of the Church's days and seasons in the Rev'd William Sydnor's *Keeping the Christian Year*: 92 pages, paperback, \$1.75, Morehouse-Barlow Co., 14 East 41st Street, New York 17. Parish priests will find the little book inadequate\*, of course, but still somewhat helpful to a better observance of the Church's year. If the cost were not so high, it could well be placed in the hands of Confirmands.

★ *What Manner of Love*: The Bible as the Love Story of God, by the Rev'd George F. Tittmann, Rector of Lake Forest, Illinois. (184 pages, \$3.75, published by Morehouse-Barlow Co., 14 East 41st Street, New York 17.) The work is no "specialized" study of the Bible,

\* The author (Rector of Christ Church Parish, Alexandria, Virginia) says that palm fronds (the leaf of a palm branch) are given to people as they enter the church on Palm Sunday. The House of Bishops last October finally got around to approving a form for the blessing of palms, which would indicate by the very title that the palms are to be blessed (and then distributed) at a point during, before, or after, some regular service. His book may have to be further revised to mention the Paschal Candle, for which the House of Bishops also authorized an Easter Even form of blessing.

but rather an attempt to see the whole of life from an eternal view point—how God is working out His purpose in history, and how it all is pointed to, summarized in, enlivened by, and continued in the perfect offering of Christ in the Eucharist.

★ MARGARET B. MCGEE, OF Oberlin, Ohio, has done a novel about a priest and a boy who eventually becomes a priest himself: *Fires of Youth* (288 pages, \$3.50, Muhlenberg Press (a United Lutheran publishing house), 2900 Queen Lane, Philadelphia 29). Although the book was written to tell a tale (the fire of a young man continues after his ordination and he marries the girl—a nightclub dancer) and not to serve the Church (God is mentioned but once in the first several chapters), the author does have on the whole a fair knowledge of the Church—more than most novel writers; but even so much about the Church remains "typical."

★ THE REV'D H. N. CONLEY, Rector of Shawnee, Oklahoma, has edited *Behold, This Thy Family* autobiographies of several converts to the Church, a professor of chemistry, an Assembly of God teacher, a Russian housewife and refugee (from the Roman Church) a social worker, a Christian Scientist, civil engineer, a Primitive Baptist, and so on. (Paper

\$1.75, Cloth \$2.75, the Episcopal Book Store, 6400 North Pennsylvania, Oklahoma City, Oklahoma.)

★ WE HAVEN'T HEARD THE record, but there's every reason to believe that the 40 boys and 18 men of the choir of the New York's Cathedral Church of St. John the Divine have done a good job with "Music of the Episcopal Church." Published by Word Records, Inc., P. O. Box 1187, Waco, Texas, at \$4.98. There's just about everything from plainsong to modern things, familiar and not so familiar. The recording may be ordered from Seminary Book Service, Quaker Lane, Alexandria, Virginia; ask to receive information about the latest releases, stereo and otherwise.



### *Not untrue headline:*

#### POPE MEETS JOHN CALVIN IN AN EPISCOPAL CHURCH

A layman by the name of Pope and another layman named after the protestant reformer John Calvin meet Sunday by Sunday in the Church of Our Saviour, Placerville, California. —*The Sacramento Missionary.*

### CORRECTION CORNER

The new All Saints' Hospital, in the Diocese of Dallas, is located not in the See City, but in Fort Worth, Texas.

## BY WILL AND DEED

TWO SISTERS IN TEXAS HAVE named their parish as beneficiary in special life insurance policies.

ELEANOR LOUISE BARWICK, spinster, left \$2500 to Trinity Parish, Tariffville, Connecticut. When she died at the age of 91 she was the oldest communicant in the town, and had lived in the same house for 82 years.

TO ST. MARK'S CHURCH, Plainview, Texas, William H. Mason, long-time friend and devoted servant, left the residue of his estate: the parish has already received \$25,000 of what may total \$34,000.

A RELATIVE OF ONE OF THE Sisters of the All Saints Sisters of the Poor left by bequest enough money to add a three-story native-stone wing to the Sisters' convent in Catonsville, Baltimore, to harmonize with the main building (built in 1921) and to accommodate a larger novitiate (persons preparing for the religious life), refectory, service facilities, better visitors' quarters, and a larger lecture room for retreatants and sight-seers. (The community was founded in 1856 near All Saints' Church, Margaret Street, opened the first U. S. branch house (now autonomous) in Baltimore in 1872 at the invitation of the IV Bishop of Maryland.)



LOUISE BLACK MACDOUGALD of Atlanta, Georgia, left \$8000 to the University of the South to aid students preparing for the priesthood.

AN ANONYMOUS GIFT OF \$1,000,000 has made it possible for the Diocese of Oregon to proceed with its plans to enlarge its Rogue Valley Hospital (Medford) by 100 more beds and a training school for practical nurses.

GEORGIA WILKINS, SPINSTER of Columbus, Georgia, left the residue of her estate (\$369,250 went to 26 organizations and 21 individuals) to be divided between the University of the South and her home parish, St. Thomas'.

BERTHA TRENGROVE OF EAU Claire, Wisconsin, left one-third of her nearly \$50,000 estate to Christ Church Cathedral.

WILBUR BRUNDAGE OF Douglaston and Garden City, left \$1,750,000 to the charitable work of the Diocese of Long Island.

CHARLES BUXTON STROUD, long-time vestryman of Christ Church, Bloomfield-Glen Ridge, New Jersey, many-time delegate to diocesan conventions, president of New York's Coffee Exchange, left his estate to be divided in fifths to his parish, the Diocese of Newark, Bexley Hall (a theological seminary in Gambier, Ohio), the Diocese of Long Island, and Newark's Bonnie Brae Farm for Boys.

## THE QUARTER WATCH



THE BISHOP OF Maryland dedicated and officially opened three of the new four patient floors (22 semi-private and 6 private rooms, etc. on each floor) of the new wing of Baltimore's Church Home and Hospital. Eventually the Hospital will accommodate 300 beds, instead of the present 180. ¶ On the Feast of St. Michael and All Angels and in the Glendale, Ohio, chapel of the mother house of the Community of the Transfiguration, two nuns made their life vows: one had come from California and the other, the first Chinese Sister to be professed in the U. S., was born in Peking. ¶ Actor Vincent Price has done a just-published "visual" autobiography: *I Like What I Know* (313 pages, \$4.50, Doubleday & Co., Garden City, New York). Despite



the author's colloquialisms, off-color remarks, and chatty style, he does persuade the reader to a better and easier understanding of art: certainly the author's life-long interest in art needs no defense. ¶ In Manhattan's Church of St. Matthew and St.

Timothy, the American Ambassador to the Court of St. James's gave his adopted daughter and a granddaughter of the late Franklin Delano Roosevelt in marriage to the New York Post prize-winning newsman who, with the help of the priest who solemnized the marriage, exposed slum conditions and landlord laxities in New York City. ¶ The Bishop of Los Angeles received another Roman priest (a member of the Society of Jesus, commonly called Jesuits) for the exercise of his priesthood in the Anglican Communion of Catholic Churches. Jesuits get their name from "Societas Jesu" (the term itself meant originally one who used too freely or appropriated the name of Jesus, and was first applied to the Society in reproach), which was started by St. Ignatius Loyola in 1534 and approved by the Bishop of Rome in 1544 (1) to support the papacy and all that it stood for and (2) to work among the heathen. In addition to the customary monastic vows of poverty, chastity, and obedience, the Jesuits take a fourth vow: to go without question or delay wherever the Pope might order them. They were held in fearful

suspicion in England. Pascal attacked them in France because of their lax casuistry, they were expelled from Portugal, and in 1767 Charles III saw 6,000 of them deported from Spain, where generations before they had accounted for much of the Inquisition's horrors. Pope Clement XIV suppressed the Society in 1773, but they were restored by a later Pope in 1814. Because of his unquestioned authority and influence, the General of the Order (now spread to many parts of the world) has sometimes been known (and feared) as the "Black Pope." ¶ The Bishop of Olympia received as a postulant (one whose intentions to prepare for the priesthood are recognized) a former Presbyterian minister, the Bishop of Southern Virginia admitted a former Methodist minister as a postulant, and the Bishop of West Missouri ordained to the Diaconate a former Baptist minister. ¶ The Diocese of Dallas is listing nineteen parish day schools, of which three are new this year. Last summer three members of the fast-growing Community of the Holy Spirit arrived in the See City to help with the school

*Suggestion for a Sunday night supper: Melt a little butter and a right good hunk of very sharp cheddar cheese in a double boiler; stir in salt, pepper, Worcestershire sauce, dry mustard; add some stale beer, then beaten eggs. Pour on toast served on warmed plates. Add Alka-Seltzer two or three hours later.*

sponsored by St. George's Parish. ¶ All at one time, 215 men marched into the Cathedral Church of the Incarnation, Garden City, and were licensed as lay readers by the Bishop of Long Island. ¶ According to a TAD reader: "A chair, being a rarity in the household [long ago] or the meeting room, was reserved for the person of most honor, hence the term "chairman." ¶ The Diocese of Olympia is working on the establishment of a home for unwed mothers. ¶ As a memorial to

one of its greatest athletes and former chaplains, the late Bishop of Southwestern Virginia, Henry Disbro Phillips (d. 1954), the University of the South has built a \$35,000 long-needed chaplain's home on the site of old Powhatan Hall, once occupied by the Confederate General Edmund Kirby-Smith. ¶ Scottish-born Lord Malcolm Douglas-Hamilton, brother to the Duke of Hamilton who figured in the war-time flight of Nazi Rudolph Hess, and husband to the former Natalie

and now . . .

## A GUIDE to Episcopal Churches OVERSEAS



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Wales Paine, New York-born founder of "Bundles for Britain," has joined with two other men to produce a movie based on the life of Christ; title: *The Son of God*; cost: \$30,000,000. ¶ Notice in the bulletin of Trinity Parish, Pocatello, Idaho: "Would you like to live on ten times the amount you give to the Church?" ¶ Novice Masters and Mistresses of the Church's Religious Communities recently met in New York City to discuss training in Holy Obedience. ¶ In St. Thomas' Church, Baltimore, the sexton's duties have been in one family for 72 years. Said the present sexton, Elmer H. Shaefer: "I think by working here at St. Thomas', I have gotten closer to God than I could have any place else, because this is the place God wants me to be." (The word sexton is a contraction of the Latin *sacristan*, or Anglo-French *segerstaine* (Shakespeare spelled it *sixeteene*)—a custodian of holy things, specifically one who keeps the fabric of the church in good shape, digs graves in the churchyard, rings the church bell.) ¶ The Rector of Christ Church Parish in Philadelphia's Kensington Mill district (once famous for its textile and hosiery mills—now moved to the South), operates, with the assistance of his vestrymen, a successful employment agency "for all sorts and conditions of men." ¶ Writers who lack funds

to complete their work are invited to apply for assistance (send outline of work in progress and other supporting evidence) to the Mary Roberts Rinehart Foundation, 232 Madison Avenue, New York 16, N. Y. (Mrs. Rinehart died September, 1958.) ¶ The Cathedral Church of St. Peter and St. Paul, Washington, D. C., has resumed construction of its building, thanks to bequests of \$4,000,000 by James Rhodes Sheldon, New York banker (he started as a helper in the Waterbury Clock Co., eventually became president of the Ingersoll-Waterbury combination), and his sister Harriette. ¶ The University of the South's College of Arts and Sciences, Sewanee, Tennessee, has the largest enrollment in its 101-year-old history. ¶ The second Chinese to be made a Bishop (outside the Holy Catholic Church in China): James Chang Ling Wong, assistant bishop of Borneo. (The first is the present Assistant Bishop of Singapore.) ¶ James Mason's wife, the former Pamela Kellino, became a U. S. citizen recently. (Her husband is a British subject.) ¶ Retired: The Rev'd David Benson Rogers, 78, fifty years a priest, who for 35 years bossed the Canadian Church's General Board of Religious Education (G.B.R.E.'s Toronto address, 600 Jarvis Street, has the same connotation for Canadians as



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(Name of Parish)

Fill out clearly, cut out carefully, and enclose the above in an envelope addressed either to THE EPISCOPAL BOOK CLUB or THE ANGLICAN DIGEST,

"281 [Fourth Avenue]" has for Churchmen in the U. S.), produced the annual Year Book, edited innumerable Sunday-School lessons and other materials, supervised the publication and printing of all Canadian Prayer Books and Hymnals. ¶ The 98th Lord Bishop of Chichester (his official signature: ✠ *Roger Cicestr*;) was lately in the U. S. on a speaking tour. His see was founded by St. Wilfrid in the seventh century, was absorbed by Winchester, redesignated Selsey, moved to Chichester by Stigand (1075); other notable predecessors: Simon Patrick, Guy Carleton (mob-titled "an old popish rogue"), John Arundel, Ralph Neville (whose London residence, when he was Chancellor, gave its name to what is now known as Chancery Lane), and Lancelot Andrewes. ¶ At the next General Convention, Hawaii will seek diocesan status. ¶ The Founder and Director (the Rev'd R. H. Mizé, Jr.) of the St. Francis Boys' Homes (headquarters: Salina, Kansas), has gone to South Africa for fourteen months to assist the Archbishop of Cape Town in matters pertaining to Christian social relations. (St. Francis' recently observed its Fourteenth Anniversary: even though there are two homes now, only one out of every ten applicants can be accommodated.) ¶ The University of the South's Professor

Emeritus of Economics, 72-year-old Eugene M. Kayden has finished the 35-year job of translating some of Nobel Prize Winner Boris Pasternak's poems: "It took the place of cocktail parties, vacations, cards, and golf." ¶ The first service of any kind to be performed on the bottom of Lake Michigan was the Eucharist recently celebrated in a submarine (the *USS Torsk*) by the then Chaplain to Episcopal Students and Teachers at the University of Chicago (now Rector of Glencoe, Illinois) the Rev'd William Henry Baar. During the last year of his chaplaincy, twelve men became postulants for the priesthood; among them a statistical analyst, a professor, insurance lawyer, banker and organizer. ¶ An old parish priest, annoyed with his bishop, remarked, "The Bishop has the brains of a goose!" When taken to task for having made such a statement, the priest amended it by saying, "Very well then, put it this way: the Bishop does not have the brains of a goose!" (Reported by Miss B.) ¶ The ECSA (Episcopal Churchmen for South Africa), 115 East 74th Street, New York 21, is collecting used postage stamps of all countries to help the work of the Community of the Resurrection in South Africa. (Leave a good margin when you cut your stamps from envelopes or parcels.) ¶ Any con-

vert who can and is willing to say in a thousand words why he came into the Church should send his "story" to the Rev'd George E. Gooderham (Post Office Box 459, Fairfield, California), who is hoping to prepare a collection of such stories for publication and service to the Church. ¶ "I received my pay check today. I am enclosing \$75 for payment on my loan. That will leave me \$300 to pay." So wrote the first boy to be assisted at college by St. Francis' Student Loan Fund.

(The initial fund was created by an anonymous Pratt Kansan, and is further evidence of the restoration of younger citizens accomplished by the St. Francis Boys' Homes, Salina, Kansas.) ¶ Paul Callaway, for twenty years the respected and good organist and choirmaster of the Cathedral Church of St. Peter and St. Paul, Washington, D. C., was awarded the honorary degree of Doctor of Music by his Missouri alma mater. (Private to the A. N. Marquis Company, Chicago: Get the

## CONTEST INFORMATION

The \$2,500 Anglican Fiction Award contest (1960) sponsored by the EBC and Messrs. Farrar, Straus and Cudahy, continues until 1 March 1960. For information, write to the Episcopal Book Club, Nevada, Mo.

The \$1,000 Anglican Writers Award contest (1959), jointly sponsored by the EBC and Morehouse-Barlow Co., publishers, ended on St. Andrew's Day. The winner, if any, will be announced no later than Shrove Tuesday next.

The contest for a "Collect for Scholars of the Church" closed on All Saints' Day last. A surprisingly large number of entries are currently being judged, and as soon as possible the name of the winner will be announced and the winning collect published.

The announcement of a man-and-wife identification contest will be found on page 12.

The contest for the best monograph on *The Meaning and Proprieties of the Adjective "Reverend" as used with the Names of Bishops, Priests, and Deacons* has been extended to Ash Wednesday next. The prize is \$25.00; details will be found on pages 6 and 16 of the Autumn 1959 issue of TAD.

An identification contest for bishops and priests only is announced on page 16.

The winners of the "new bishop" contest have been announced on page 2 of this issue of TAD.

The identification contest (\$10 to the first priest to name the author and occasion of a certain quotation, as given on page 36 of the Autumn 1959 issue of TAD) has produced a number of interesting entries, but at this date the correct answer has not been forthcoming.




new Doctor to do Mozart's *Ave Verum Corpus*, with fiddlers and all, put one of your agents in the space above the choir stalls where he can have an old-world view of the whole performance, and you'll hurry to make room for the National Capitol's authority on choral music in your *Who's Who in America*.) ¶ The late Cecil B. DeMille left less than \$50,000 to friends and former employees, more than \$4,000,000 to his daughter, nothing to promote or encourage the study of the Bible which provided him with so many successful and profitable movies. ¶ The "Miss America of 1960" belongs to Trinity Parish, Natchez, Mississippi. ¶ The Rt. Rev'd Goodrich Robert Fenner, V Bishop of Kansas since 1939, resigned his jurisdiction (he is now living in Dallas, Texas), and the Primate of the American Church enthroned as his successor and the VI Bishop of Kansas, the Rt. Rev'd Edward Clark Turner (Consecrated Coadjutor 1956) in Topeka's Grace Church Cathedral on the Feast of St. Michael and All Angels. ¶ In All Saint's Church, Chevy Chase, Maryland (Diocese of Washington) a Marine Corps grandson of the late William D. Leahy, sometime Fleet Admiral of the U. S. Navy, took to wife the daughter of a Colonel in the U. S. Army and descendant of the Confederate Minister to

France. ¶ Private to the reporter for St. Katherine's Church, O—W—: It is improper and incorrect to say in any way, shape, or form, "Rev. English." Reverend is an adjective like honorable, gracious, wealthy; therefore just as one should not say "Honorable Truman," but "the Honorable Mr. Truman" or "the Honorable Harry S. Truman"; not "gracious Smith," but "the gracious Miss Smith"; not "wealthy Jones," but "the wealthy Henry Jones" or "the wealthy Mr. Jones"; so it is with "Reverend"—not "Reverend English," but "the Reverend Henry English" or "the Reverend Father [or Mister] English." (See contest notice on page 34. ¶ In England an unemployed laborer was given a six-months jail sentence for stealing a \$150 crozier (sometimes called a pastoral staff) from the Palace of the Bishop of Exeter; he was caught when he tried to sell it in a second hand store, said he thought it was a musical instrument. ¶ The new editor of New York's *The Bulletin* is a granddaughter of the late Clare Briggs, creator of the comic strip, "Mr. and Mrs." ¶ Thanks to three TAD readers, we now have of *Who's Who in America*, Vols. 24, 25, 27, 28, and 29 (we had 30 and shall soon have 31); Vols. 26 and 23 and under are still welcome. ¶ The Archbishop of York addressed the Diocese of

Chicago at the beginning of the latter's year-long 125th Anniversary observance in the cathedral church; he also delivered a series of addresses on the development of Anglican theology at Seabury-Western Theological Seminary, Evanston, Illinois, and spoke in Philadelphia and New York. The Lord Archbishop of York (he is addressed as "Your Grace") is the Primate of England (the Archbishop of Canterbury is Primate of All England) and Metropolitan, and the Most Rev'd and Right Hon. Arthur Michael Ramsey is

the 88th in a line that dates back to about 734 (there were Bishops of York as early as 625); he is also the 35th successor to Thomas Wolsey, upon whom the Bishop of Rome bestowed the "red hat"; an intermediate predecessor to the present Archbishop bore the name Accepted Frewen (1660-64). ¶ Notice in a parish bulletin: Look at your money: what does it say? ¶ Deputies to the next General Convention and delegates to any diocesan convention would do well to read, mark, and learn *Who Are Members of the Church*, a 94-page work prepared by two priests in 1921 and now reprinted at a popular price (\$1.00) by American Church Publications, 347 Madison Avenue, New York 17. At the end is a list of books suggested for study-group use; given also is the *Quicunque Vult*, one of the most neglected formularies of the Church. Commonly called the Athanasian Creed, it is actually a doctrinal hymn in praise of the Holy Trinity and the Incarnation and concludes with the shorter doxology used at the end of a psalm or number of psalms. It is not a part of the American Prayer Book, but it is in the English 1662 one and is required to be said or sung at certain times during the year. The "Creed" gets its title *Quicunque Vult* (pronounced kwi-KUN-kwe-vult) from the open-

o lord ~ support us all the  
day long until the shadows  
lengthen ~ and the evening  
comes and the + busy  
world + is  hushed ~  
and + the ~ fever + of  
life ~ is over + and  
our work is done ~  
then in thy mercy grant us  
a safe lodging + and a holy  
rest + and peace at the last  
amen

*The 1959 Winter Bookmark. Actual size 3 x 3¾ inches. Printed in blue and gold on white stock. Rate: 35 cents for a packet of 25 bookmarks, or \$1.00 for three packets. Postage is charged on all orders not prepaid. To order, use handy form on page 31.*

ing words: "Whosoever would be saved needeth before all things to hold fast the Catholic Faith." (Many things take their title in a similar way: psalms, hymns, and papal bulls.) Athanasius did not write the "Creed," nor, for that matter was the Nicene Creed written at the Council of Nicea, nor did the Apostles write the Apostles' Creed. ¶ The Diocese of Oregon has moved its headquarters to a 13-acre estate overlooking Willamette River. New address: The Bishop's Close, 11800 S.W. Military Lane, Portland 5, Oregon. ¶ Makes-us-feel-good Section: From a woman in Texas: "I enclose \$2.00 for my own copies of the Digest and for a subscription for someone else." ¶ In the Diocese of Newark (the northern portion of New Jersey), is a new private day school for boys and girls: St. Andrew's Academy, Pompton Lakes, in the Lincoln Park area, with the daughter-in-law of the III Bishop of Hankow (China), retired since 1948, as director. ¶ People in or out of New York City will find a goodly supply of well-chosen books (almost 7,000) about the faith and practice of the Church at the Library of St. Bede, 157 East 72nd Street, New York 21, all for the lending, either by person or by mail. ¶ The sometime Dean of Seabury-Western Theological Seminary (Evanston, Illinois)

and for the last two years Sub-Warden and Librarian of St. Augustine's College (Canterbury, England), Alden Drew Kelley, will next year join the faculty of Bexley Hall (Gambier, Ohio. ¶ Cinema rights to *Light the Dark Streets*, by the Rev'd C. Kilmer Meyers, Vicar of St. Augustine's Chapel,

An eight-year-old lad was asked by his mother what he had learned at Sunday School.

"Well," he said, "our teacher told us about when God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they came to the Red Sea, Moses called for the engineers to build a pontoon bridge. After they had all crossed, they looked back and saw the Egyptians coming in tanks. Moses radioed headquarters on his walkie-talkie to send bombers to blow up the bridge, and so he saved the Israelites."

"Bobby! Is that really the way your teacher told you that story?"

"Not exactly," Bobby replied. "But if I told it her way you'd never believe it." — *American Opinion*, by way of *The Nebraska Churchman*

Trinity Parish, New York City, have been purchased, and the book will be done into a movie shortly. (The book is about gang wars and Fr. Meyer's successful efforts to bring about a three-year truce — before the outbreak of the latest outbreak of young gangsterisms. It was published at \$4.00 by Seabury Press, 1 Fawcett Place, Greenwich, Connecticut, in 1957.)

¶ *It shall be the duty of [parish priests] before baptizing infants or children to prepare the sponsors by instructing both parents and Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.*—

Canon 45. ¶ The Bishop of Chicago, exhausted by too much work over too long a time, is on the mend. ¶ All Saints' College (a tri-diocesan junior college and preparatory school for girls) in Vicksburg, Mississippi, has its largest-ever enrollment: 143. ¶ By order of the U. S. Army (AR 606-5, 8 July 59) members in that branch of armed services are now allowed to have their "dog tags" read EPISCOPAL, instead of the nondescript "X." ¶ The Lord Bishop of Cashel, Emly, Waterford, and Lismore, Province of Dublin, Church of Ireland, the Rt. Rev'd Thomas Arnold Harvey, 66-year-old scholar,

teacher, author, and sometime successor to Jonathan Swift (author of *Gulliver's Travels*, etc.) as Dean of St. Patrick's, Dublin, is coming to the U. S. early in Lent for a speaking tour of eastern dioceses. (He was here for three months in 1955, as Dean of St. Patrick's.) It is not known when Cashel was set apart as a diocese, but we do know that one Cormac MacCuillenan was Bishop of Cashel in 908; at one time Cashel was a province, but in 1838 it was absorbed by the Province of Dublin. The Diocese of Emly, established by 881, was united with Cashel in 1568; the Diocese of Waterford, established by 1096, was united with Cashel in 1832; the Diocese of Lismore, established by 764, was united with Waterford in 1363. Although the Bishop of Cashel, Emly, Waterford, and Lismore signs his own name simply ✠ *Arnold Cashel*, all four names are still used in the official title of the diocese. ¶ Exactly one month before Christmas just passed, members, associates, and friends of the Order of the Holy Cross (mother house: West Park, New York) commemorated the 75th anniversary of the founding of the community when, in New York City, and in the presence of the Bishops of Tennessee, Central New York, the Rector of Trinity Parish, and others, the Assistant Bishop of



New York received the monastic profession (vows of poverty, chastity, and obedience) of James Otis Sargent Huntington, priest. (Directly or by authority, Fr. Huntington was also the founder of many of the Order's far-flung and flourishing enterprises.) ¶ In St. Mary's Church, Scarborough, a former Governor of New York (Thomas Edmund Dewey) saw his older son and namesake take a wife. ¶ At this writing, no priest has yet identified the author and occasion of the statement following: "He that is thoroughly taught by Christ, does not only believe all that Christ says, but conforms him [self] to all that Christ did, and is ready to suffer as Christ suffered." Ten dollars is still waiting for the winner. ¶ The new Ambassador from Ghana is a vestryman of the Cathedral Parish of the Most Holy Trinity, Accra. ¶ Once again we assure our readers (and inform

others) that both the EBC and TAD mailing lists are confidential and are never rented or sold. ¶ The Archbishop of Capetown made a three-week speaking tour of various dioceses in the U. S. A. (He is the one who told the Prime Minister of the Union of South Africa that he would resign (as Archbishop) and return to his native land (Holland) if the Prime Minister would do the same.) ¶ *The Bishop in the Welch: Yr Esgob.* ¶ Just think what a fat little magazine (and what a better one) we could offer the Church if only we had more space and more help! ¶ The Suffragan Bishop of Chicago recently blessed the new Central House for Deaconesses in Evanston, Illinois. ¶ In England, Edward Heath, former news editor of the London *Church Times*, was named Minister of Labour by his fellow-Churchman, the Prime Minister. ¶ Basil Rathbone, for four months act-

FOR EXPLANATION OF COUPON READ "CHAPTER III" AT PAGE 3

-----Cut here and mail to TAD, Nevada, Missouri-----

I THINK TAD SHOULD BE SUPPORTED.

HERE'S MY HELP OF \$

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(Not valid for gift or bundle-plan subscriptions)

ing the part of Mr. Zuss (symbolizing God) in the Broadway hit "J. B.," last Autumn took to playing the Devil (Nickles) in the same show. ¶ If you have not already done so, send \$1.00 to 1335 Asylum Avenue, Hartford 5, Connecticut, for a year's subscription to *Pan-Anglican* (published semi-annually), and get a copy of the latest issue which is given over largely to the Archbishopric in Jerusalem. Most of our Good Friday money goes to support the work of the Church there, and we ought to know something about it. Besides, a subscription to *Pan-Anglican* will help to get anybody over the foolish notion that the Church is confined to the United States of America. ¶ When Charles Chapman Grafton (1830-1912), later II Bishop of Fond du Lac, was Rector of the Church of the Advent (1872-1888), he baptized half as many converts as were baptized in all other nineteen parish churches in Boston. ¶ The

Presiding Bishop has commissioned the Rt. Rev'd Lewis Bliss Whittemore, former Bishop of Western Michigan (now retired) to write a history of the Philippine Independent Church, a remnant of the Roman Church which is fast moving into the orbit of the Anglican Communion. The Bishop sailed last November to collect firsthand material for the book in a country he knew before preparing for the priesthood. The father of the present Bishop of the Church in the Philippines (not the Independent Church) was headmaster of Brent School in Baguio when Bishop Whittemore was stationed there as a young man. The Bishop's newest book, *Secular Education and the Church*, will be published by Seabury Press shortly after the first of the year; his previous work was *The Care of All the Churches*. ¶ With help, both human and divine, the next issue of TAD will be put in your hands late in March 1960.

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THE ANGLICAN DIGEST

NEVADA, MISSOURI

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 The Church Divinity School  
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 Berkeley 9, California C